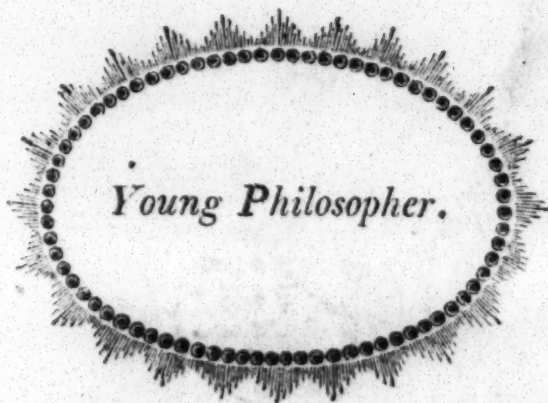


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Young Philosopher.



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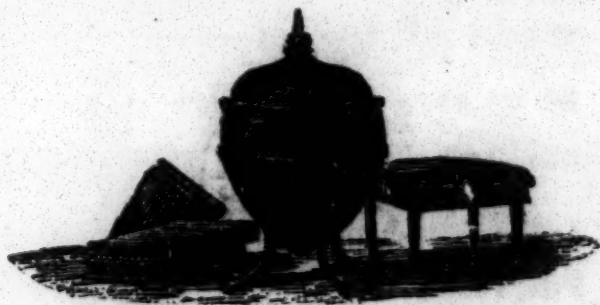
Young Philosopher :

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OR,

INSTRUCTIVE ENTERTAINER.

" MISCUIT UTILE DULCI."



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Preface.



THIS little work has the advantage of combining the useful with the agreeable, more, perhaps, than any other of its size, in the English language. The subjects are of a kind that we seldom meet with, but in voluminous and expensive publications; and are well calcu-

PREFACE.

lated to inspire a taste for reading, and for more minute researches into the curious phenomena of nature.

To place the human mind in a channel that may lead it on to the main source of knowledge, is the peculiar duty of every well-informed person. However trifling his assistance may be, youth will surely be thankful for it, and the sage must applaud it.

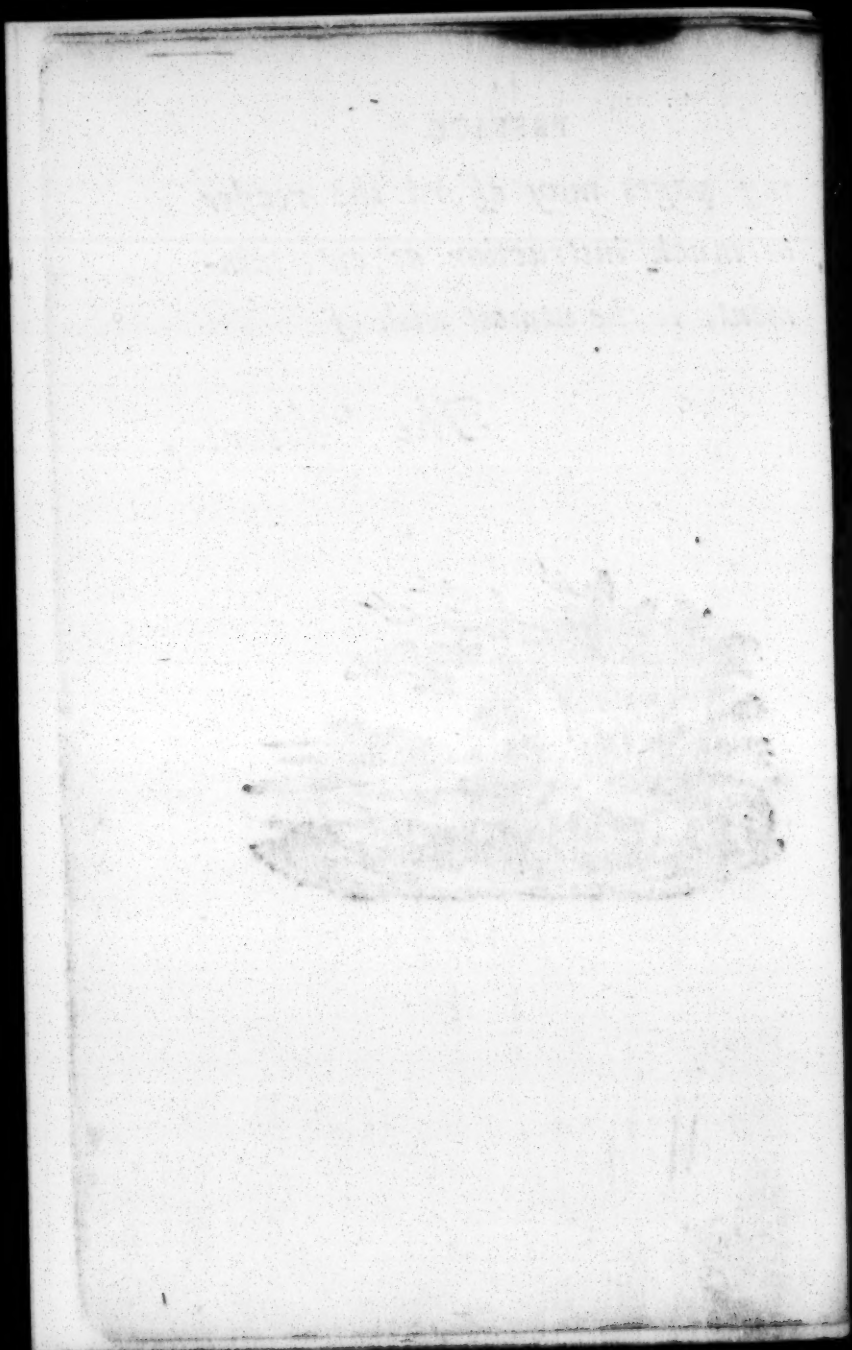
That his efforts may be crowned with success, and that the follow-

PREFACE.

*ing pages may afford the reader
as much instruction as entertain-
ment, is the utmost wish of*

The Editor.







THE
Young Philosopher.

VENTRILOQUISTS.

VENTRILOQUISM is the art of vocal deception. It is an art, or quality, possessed by certain persons, by means of which they are enabled to speak inwardly, having the power of forming speech by drawing the air into the lungs; and to modify the voice in such a manner as to seem to make it proceed from any distance, or in any direction, whatever.

The following anecdotes are related by the Abbé de la Chapelle, of the French Academy. This gentleman having heard many surprising

circumstances related, concerning one Mr. St. Gille, a grocer, at St. Germain-en-Laye, near Paris, whose astonishing powers, as a ventriloquist, had given occasion to many singular and diverting scenes, formed the resolution to see him. Struck by the many marvellous anecdotes related concerning him, the Abbé judged it necessary first to ascertain the truth by the testimony of his own senses, and then to enquire into the cause and manner in which the phenomena were produced.

After some preparatory and necessary steps, (for he was informed Mr. St. Gille did not choose to gratify the curiosity of every one) the Abbé waited upon him, informed him of his design, and was very cordially received. He was taken into a parlour on the ground-floor, when Mr. St. Gille and himself sat on the opposite sides of a small fire, with only a table betwixt them: the author keeping his eyes constantly fixed upon the ventriloquist the whole time. Half an hour had passed, during which time the latter had diverted the Abbé with a relation of many comic scenes which he had produced by his extraordinary talent, when, all on a sudden, the Abbé heard himself called by his name and title, by a

voice which seemed to come from the roof of a house at a distance. He was almost petrified with astonishment. On recollecting himself, however, and asking Mr. St. Gille whether he had not just then given him a specimen of his art, he was answered only by a smile: but whilst the Abbé was pointing to the house from which the voice had seemed to him to proceed, his surprise was augmented on hearing himself answered, "It was not from that quarter," apparently in the same kind of voice as before, but which now seemed to issue from under the earth, at one of the corners of the room. In short, this factitious voice played, as it were, every where about him, and seemed to proceed from any quarter, or distance, from which the operator chose to transmit it to him. The illusion was so very strong, that, prepared as the Abbé was for this kind of conversation, his mere senses were absolutely incapable of undeceiving him. Though conscious that the voice proceeded from the mouth of Mr. St. Gille, that gentleman appeared quite mute, while he was exercising this talent; nor could the author perceive any change whatever in his countenance. He observed, however, at this first visit, that Mr. St. Gille contrived, but

without any affectation, to present only the profile of his face to him, while he was speaking as a ventriloquist.

Mr. St. Gille related an adventure which afforded the Academician great entertainment, and is no less curious than any of his other wonderful deceptions.

Returning home one evening, from a place whither business had carried him, he sought shelter from an approaching thunder-storm in a neighbouring convent. Finding the whole community in mourning, he enquires the cause, and is told that one of their body had lately died, who was the ornament and delight of the whole society. To pass away the time, he walks into the church, attended by some of the religious, who shew him the tomb of their deceased brother, and speak feelingly of the scanty honours they had bestowed on his memory. Suddenly a voice is heard, apparently proceeding from the roof of the quire, lamenting the situation of the defunct in purgatory, and reproaching the brotherhood with their lukewarmness and want of zeal on his account. The friars, as soon as their astonishment gave them power to speak, consult

together, and agree to acquaint the rest of the community with this singular event, so interesting to the whole society.

Mr. St. Gille, who wished to carry on the joke still further, dissuades them from taking this step; telling them that they would be treated by their absent brethren as a set of fools and visionaries. He recommends to them, however, the immediate calling the whole community into the church, where the ghost of their departed brother may probable reiterate his complaints. Accordingly, all the friars, novices, lay-brothers, and even the domestics of the convent, are immediately summoned and collected together. In a short time the voice from the roof renewed its lamentations and reproaches, and the whole convent fell on their faces, vowing a solemn reparation. As the first step, they chaunted a *De Profundis*, in full choir; during the intervals of which the ghost occasionally expressed the comfort he received from their pious exercises and ejaculations on his behalf. When all was over, the prior entered into a serious conversation with Mr. St. Gille, and, on the strength of what had just passed, sagaciously inveighed against the absurd incredulity of our modern sceptics and

pretended philosophers, on the article of ghosts and apparitions. Mr. St. Gille thought it now high time to disabuse the good fathers. This purpose, however, he found it extremely difficult to effect, till he had prevailed upon them to return with him into the church, and there be witnesses of the manner in which he had conducted this ludicrous deception.

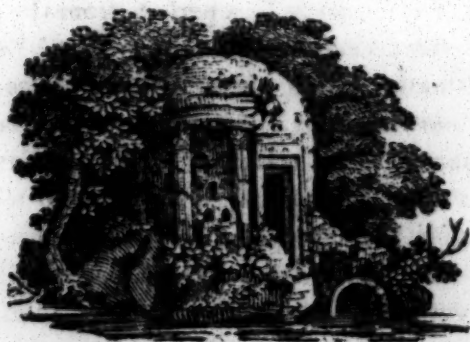
Several other instances of Mr. St. Gille's talent are related. He is not, however, the only ventriloquist now in being. The author, in the course of his enquiries on this subject was informed that the Baron de Mengén, a German nobleman, possessed this art in a very high degree.

The baron had also constructed a little puppet, or doll (the lower jaw of which he moved by a particular contrivance), with which he held a spirited kind of dialogue. In the course of it the little virago is so impertinent, that at last he thrusts her into his pocket; from whence she seemed, to those present, to grumble and complain of her hard treatment. One time, the baron, being at the court of Bareith, in company with the prince of Deux-Ponts, and other noblemen, amused them with this scene. An

Irish officer, who was then present, was so firmly persuaded that the baron's doll was a real living animal, previously taught by him to repeat these responses, that he watched his opportunity at the close of the dialogue, and suddenly made an attempt to snatch it from his pocket. The little doll, as if in danger of being suffocated, during the struggle occasioned by this attempt, called out for help, and screamed incessantly from the pocket, till the officer desisted. She then became silent; and the baron was obliged to take her out from thence, to convince him, by handling her, that she was a mere piece of wood.

England has also produced Ventriloquists, but not more than one who has arrived at any great degree of celebrity. This person, from the name he gave to a doll, similar to the baron's, which he constantly carried about with him, was commonly known by the appellation of *Little Tommy*. So strong were his powers of deception, and so eager were the generality of people to witness them, that he might, in a very short time, have amassed a considerable fortune; but, dissipated and thoughtless, his talents served but to involve him in continual difficulties, and considerably hasten his death.

Some faint traces of Ventriloquism are to be found in the writings of the Ancients; and it is the opinion of Mr. St. Gille, that the responses of many of the oracles were delivered by persons thus qualified to serve the purposes of priestcraft and delusion. Even at the present day the art might be dangerous in the possession of designing men. Many are of opinion that it may be acquired, by long practice of those rules which repeated trials would enable us to discover; but nothing more seems necessary to refute this idea than to consider how few ventriloquists there are to be met with, even in times when invention is constantly put to the rack, to procure a comfortable subsistence.



INTERESTING PARTICULARS

CONCERNING EGYPT.

BY M. GRANGER.

UNDER the name of Egypt there is only comprehended a narrow piece of land, divided in two by the Nile, inclosed with high mountains on the east and west sides, beginning at the Cataracts, and ending near Cairo; together with what is commonly called the Delta, which is formed by the two branches of the Nile, that separate about nine English miles below Cairo; one emptying itself into the sea near Rosetta, the other at Damietta. The length of Egypt is about 600 miles from north to south; the breadth of the Delta is 120; but in the middle of the other part only 21 miles: and it decreases continually to the Cataracts, where the two ridges of mountains join.

Egypt being so small a piece of land, it is not easily conceived how it can maintain the vast number of inhabitants which all writers attribute

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to it. To give the colour of truth to their assertions, they have said that there were several crops in one year, and that the sheep went with young annually more than once : but there is no truth in these assertions.

The soil of Egypt is not equally fertile every where. That which lies next to the Nile, and on which the water, at the overflowing season, stands forty days, gives tenfold in the best crops, and this produce decreases in proportion to the shorter time which the water continues to cover the fields : there are some on which the water only remains five days ; and these are reckoned to produce much, if they give a fourfold return.

The learned have been long puzzled by the swelling of the waters of the Nile, and its inundations ; and most of them have found something miraculous in one of the most natural phenomena in the world. The rains which fall in Abyssinia and Ethiopia cause the increase and overflowings of this river ; but the northerly wind is to be considered as the principal cause : first, because it carries the clouds to Abyssinia ; secondly, because, by blowing up the two mouths of the Nile, it forces back the waters, and by that mean

prevents too great a bulk from emptying into the sea. This circumstance may be observed every year; for, when the wind is northerly, and at once veers round to the south, the Nile falls in one day as much as it can rise in four.

It is an error to say, that it does not rain in Egypt. It rains frequently in Lower Egypt, but rarely in Middle Egypt, and never in Upper Egypt (meaning that narrow vale which extends between the two ridges of mountains). The constant winds which blow from the Nile, and the valleys about it, drive the clouds to the right and left: accordingly, the rain on the mountains is very considerable throughout the winter, and the torrents which come down from them carry a great proportion of water to the Nile.

It has been related, that, previous to the swelling of the Nile, a fermentation happens in the water, which may be discerned by its green colour and bad taste; but nothing can be more false than this pretended fermentation. The water naturally becomes putrid, by standing still for two months and a half together, before the summer solstice; because the rocks and sands at its mouth, together with the north-easterly wind,

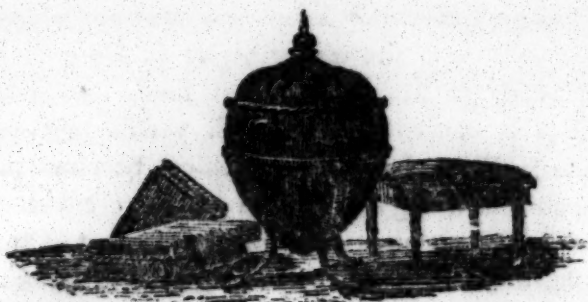
when that begins to blow, prevents its decrease. It is likewise asserted, that the Nile, when it increases, carries a slime with it, which manures the soil; but this is likewise a mistake. When the Nile has risen eighteen feet, it touches a reddish soil, of which a stratum of six feet high makes its banks in Upper Egypt; and the water, moving very thick downwards at that time, washes the earth from the banks, and carries it down with it. From this cause the water gets a reddish-brown colour, and becomes quite opaque. They restore its transparency by covering the inside of the vessels in which it is put with a paste of bitter almonds; by this means a reddish brown earth is precipitated, but no slime. Upon the whole, if it were true that the Nile carried any slime along with it, it would be found at the beginning of its increase, and not towards the end; but it is certain, that, when the river has not risen above seventeen feet, the water remains very clear.

The air of Egypt has been accounted healthy by some; but, after a short stay in the country, the contrary may be easily found. Nothing is more common than diseases of the eyes; and they are so difficult to cure, that almost all who

are afflicted with them lose their sight. It is also to be observed, that bloody ulcers form on the thighs and knees, and carry off the patients in three or four days. In winter the small-pox kills a great number of people; and about the time of the Nile's increase, most of the inhabitants are ill of a dysentery, occasioned by the use of the waters of that river, which at that period are mixed with various saline particles.

In Egypt they only know two seasons—winter and summer. The winter begins in December, and ends in March. At that time, the heat, which is caused by the south wind's reigning from April to the summer solstice, becomes insupportable. Egypt being a very dry country, which has no other fresh water than that of the Nile, the inhabitants of those towns and villages which are not situated on its banks make great canals, which they fill with water when the river overflows. This they drink till March, though in the latter months it begins to be putrid; and, till the next inundation, they maké use of water which they find in the fields, at the depth of two or three feet; and, though it be very stinking, yet they employ it for their cattle.

As there are so many stagnant waters in Egypt, it is not to be wondered at that the air is very unwholesome, and that the plague makes such ravages there. In the hands, however, of an inventive, industrious people, it might be much meliorated, and most of its disadvantages, by a different system of cultivation, in great measure done away.



TEMPERATE PHILOSOPHY.

TEMPERANCE is the source of health ;
 which is the blessing of the rich, and the
 riches of the poor. It is a strong-sided champion,
 the most to be depended on at times and places ;
 and it is not a little that we stand in need of its
 assistance, for the unseen perils of our lives are
 more numerous than the hairs of our heads.

..... Most eminent nature !
 She wills not that her sons be riotous
 With her abundance : she (good cateress !)
 Means her provision only to the good,
 That live according to her sober laws,
 And holy dictate of spare temperance.
 If ev'ry just man, that now pines with want,
 Had but a moderate and beseeming share
 'Of that which lewdly-pamper'd luxury
 Now heaps upon some few, with vast excess,
 Nature's full blessings would be well dis-
 pens'd,
 And she no whit encumber'd with her store.

The ancients have almost exhausted panegyric when they discourse upon temperance: and yet they have not carried their admiration too far; for there are people now in the world who put all their precepts in practice. That these are not philosophical speculations is evinced by the philosophers of India, the Fakirs, who, like Diogenes, walk naked, without shoes to their feet, or covering to their heads, except their long hair, oiled, turned up, and wreathed upon their heads; no other ornaments to their fingers than long nails, turned like claws, and sometimes as long as half the little finger. Their houses are the galleries of their temples; their beds are overlaid with a quantity of ashes, three inches thick; and when they go upon a pilgrimage, they have the skin of a lion or tiger, dried in the sun, upon which they repose, when weary. Their drink is pure water, and their food a little quantity of rice and salt. With this they enjoy contentment, happiness, and ease; wanting luxury, they want its concomitant evils; their minds are cheerful, and their bodies are healthy, lusty, and strong. These are the effects of temperate philosophy.

Dr. Goldsmith, whose long connection with the busy world must have made him an excellent

judge of the different states here below, gives us a pleasing and convincing example of the serenity and comfort which the temperate philosopher enjoys, even amid the deep gloom of a forest, and far from the sumptuous dwellings of restless man.

The following lines were translated from a French author, who wrote some centuries ago; and are so beautifully rendered into English as to do the Doctor infinitely more credit as the Translator than if he had been the original Author. It is surprising that our illustrious poet never made the least acknowledgment of the original.

Then turn to-night, and freely share
 Whate'er my cell bestows;
 My rushy couch, and frugal care,
 My blessing and repose.

No flocks that range the valley free
 To slaughter I condemn:
 Taught by that pow'r which pities me,
 I learn to pity them.

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But, from the mountain's grassy side,
 A guiltless feast I bring ;
 A scrip with herbs and fruit supply'd,
 And water from the spring.

Then, pilgrim, turn ; thy cares forego ;
 For earth-born cares are wrong ;
 Man wants but little here below,
 Nor wants that little long."

Far in a wilderness obscure
 The lonely mansion lay ;
 A refuge to the neighb'ring poor,
 And stranger led astray.

No stores, beneath its humble thatch,
 Requir'd a master's care ;
 The wicket, op'ning with a latch,
 Receiv'd the harmless pair.

And now, when busy crowds retire
 To revel or to rest,
 The hermit trimm'd his little fire,
 And cheer'd his pensive guest ;

And spread his vegetable store,
 And gaily press'd and smil'd;
 And, skill'd in legendary lore,
 The ling'ring hours beguil'd.

Around, in sympathetic mirth,
 Its tricks the kitten tries,
 The cricket chirrups on the hearth,
 The crackling faggot flies.



SOLITUDE.

THE irksomeness created by solitude never affects any one that knows how to employ his thoughts. It is the unthinking and unlettered person that wants company, and is at a loss how to kill time, unless engaged in successive scenes of frivolous amusement. Happy, then, is the mortal, says Boileau, who, unknown by the world, lives contented with himself, secluded from society :

Qu'heureux est le mortel, qui, du monde
ignoré,
Vit, content de soi-même, dans un coin
retiré !

Deserts, gloomy forests, and sharp rocks, may therefore inspire a foolish mind with horror ; but they beget delicious transports in the mind of him that can see and think.

The voice of the tumultuous bustle of the world does not penetrate into such retreats ; but the

great Author of Nature there speaks to the heart of the wise.

Those illustrious futilities, which are decorated with the title of great events, find no admission to that tract of ground which separates the Sage from others. His conversation and company are of a different sort. He finds, in the productions of Nature, and in all the forms she successively assumes, sufficient objects to excite his admiration.

He finds no amusement in the pastime of cards, nor any other game of dulness and avarice; the mimic and buffoon do not raise in him immoderate laughter; he does not drink out of the enchanting cup of inebriation; his heart is estranged from voluptuousness; and, so living without criminality, he lives without remorse.

The harmonious art of musical strains does not convey to his soul the raptures of seductive pleasure: he listens to the soft murmurs of a winding stream, and to the sweet note of a bird hid under the shelter of a green leaf.

Whilst savage conquerors carry every where desolation, fire, and carnage; whilst the earth resounds with the noise of arms; and rivers, sweeping along their channels the bodies of the slain, discharge into the ocean their bloody waters; peace, notwithstanding all this havoc, reigns in the Solitary's mind.

Amiable Solitude! abode of Innocence! thy sweets are far preferable to the pleasures of courts, and the lustre of supreme power.



METEMPSYCHOSIS.

THE metempsychosis, or transmigration of souls, was not the doctrine of Pythagorus alone: the bramins of Malabar teach it to this day: of which the following* is a curious instance:

An English captain, trading along the coast, went one day ashore, and unluckily shot a bird called Perumel, whose body contained, as the Malabarians suppose, one of their gods of the first rank.

This transaction was observed by a native, who accused the sacrilegious Englishman, and raised the fury of the inhabitants of the neighbouring villages to such a pitch, that he would have fallen a sacrifice to their superstition, had not a Jew shrewdly and kindly advised him to own the crime, and make the following defence:

“ My father, who has been dead some time,
 “ was thrown into the sea, and became a carp;
 “ the Perumel was going to devour him before

“ my eyes ; and the affection I bore my father
“ induced me to defend him.”

The people were struck with the justness of
the plea, and instantly dismissed the astonished
son of Neptune.



TARANTULA.

THIS spider is shewn in every cabinet of natural curiosities, and is found in the neighbourhood of Taranto, a town belonging to the King of Naples, from which it has its name: it is likewise common in Lecce, and the provinces of Bari, and Apulia. It is true, that the persons supposed to be bitten by this spider are cured by dancing to a peculiar tune, called Tarentalla. But nothing is more probable, and so generally the opinion of the most sensible physicians, in and about Tarento, than that the bite is not by far so dangerous as is imagined, and does not produce the effects observable in such persons as are supposed to have been bitten; that the dance is not the only remedy for the cure of this complaint; and, lastly, that custom and imagination have a greater share in it than the bite itself. There are, however, experiments both for and against this received opinion. The spider is found in the corn-fields and vineyards, in the months of July, August, and September; and during this

time there are frequent instances of people cured by dancing. The music to this purpose is always the same tune, and the usual dance of the country, as every country has its peculiar dances; thus there are the Swabian and Alsace dances in Germany; the rigadoon in Provence; the frascone in Tuscany, the country-dances in England, and the fandango in Spain. The reason against the necessity of this dance, considered as an antidote to the bite, are the following: First, the bitten place has never been found on those who are supposed to have had that misfortune; secondly, the great heat, the heaviness of the air, and the bad rain-water preserved in cisterns, condense the juices of the body, especially at Taranto, where saline humours are very common, throw a damp upon the spirits, produce melancholy, and entirely weaken the stomach. Exercise, perspiration, and a cheerful disposition, are, doubtless, the best antidotes to this complaint, which, together with the pretended bite of the tarantula, is more frequently observed in women than in the other sex. How can we be surprised then, when we know that hysteric diseases are more frequent, more violent, and stronger in hot countries than elsewhere, and rise often to a degree of madness? A violent exercise, such as is

caused by this dance, a woman sometimes dancing thirty-five hours without having any rest, and without eating and drinking, must of course shake every part of the belly, put the condensed humours in motion, and disperse them, and of course lessen or entirely expel the disease. The common people therefore believe, that the persons, who have been bitten, must dance every year about this time, because the heat then actually causes the disease. It may farther be added to invalidate what has been said of the pretended effects of the bite, that such persons as cannot afford to pay the musician suffer in summer, but are always better in winter; that the men are seldom, but the women frequently, bitten; lastly, that this dancing is not the effect of an invincible desire, but often is used with much disgust, as a mere remedy.

Those who assert, that the bite of the tarantula really has the pretended effects, refute the above by other experiments: First, they say that only people of the lowest rank are bitten, and not persons who can take care of themselves, or need not work in the fields; and, indeed, hardly any but common people are seen dancing: That the

women are more exposed to be bitten, because they work with their naked arms, and therefore are obliged to dance more frequently than the men: That, if this complaint was to be considered as an hysteric disease, one should not find people of sixty years of age, or women eight months gone with child, dance with equal activity. It is told of the Marquis of Palmyri at Lecce, that he had a relation, an unmarried Lady, forty years of age, who at once began to grow thinner, had a melancholy turn, and seemed to be perfectly altered; the bite of the tarantula was immediately suspected; but, as she was ashamed to dance, the complaint increased every day, and they gave her entirely over. However, one day, accidentally going by a house, where a person was dancing under similiar circumstances, she could no longer resist the pretended great inclination to dance, but ran into the house, and, after dancing a great while, found herself much better, left her melancholy, and regained her former good state of health.

At Otranto, says Baron Riedesel, a German Nobleman, who travelled through Sicily and Magna Græcia, I found a young woman of twenty-two years of age dancing, in order to be cured of

this bite: she was well dressed, proportionably to her rank, in a small room ornamented with little looking-glasses and gay silks and flowers; she did not dance like a raving person, or one full of ideas of pleasure, but in a cool manner with downcast eyes, sometimes before the mirror, studying to put on the best looks, and adjusting her head-dress, whilst she danced. The music consisted of two violins and a tamborino; she washed her face several times during the dance, and observed all that passed about her. Her looks were not wild and insane, but rather mild; and it seemed that she danced rather with reluctance than pleasure. She danced ten hours without intermission, and then was led away, and put into a warm bed.—At Bari, continues the same traveller, I saw another woman dancing, who likewise believed herself to have been bitten by the tarantula. She seemed to be about forty years of age, and I was told that this was the seventh year of her dancing at the same season. This person likewise did not appear to dance with any degree of passion, but coolly; for, during the dance, she ordered the room where she was to be ornamented, and gave orders where they should place the mirror, the flowers, and the silk dresses. She likewise danced before the glass, though she

was as ugly as possible; and, having exercised herself a good while, she took out a girl of sixteen, and danced a long time with her. I think it improbable that this person was really bitten by the tarantula: perhaps the despair of not meeting with a husband or a lover at her age, and with her disagreeable features, had in some measure disturbed her imagination. So far this traveller.

As it is not found that any account of the tarantula is given in any ancient author, such as Pliny, who takes particular care to mention every singular phenomenon in nature that was known in his time, we may suppose the ancients wholly unacquainted with it, and as this great spider is found likewise in Sicily, the southern parts of Spain and France, and even in Calabria, where its bite, and the method of curing it, are wholly unknown, it is rational to believe, that all the stories about its bite are pure grimace, and the effect of imagination.

QUACKS.

AN APOLOGUE.

ONCE upon a time a monkey took it in his head to try the good effects that might accrue to him from exciting the curiosity, and tampering with the credulity of the public. In this view he sent about the public crier, to apprise all animals that he should be glad to communicate to them something to their advantage. From all parts they ran, in joyous expectation of some extraordinary acquisition. In a full assembly the monkey harangued them nearly in these words, shewing them, at the same time, a small phial of water :

“ This liquid, my friends, is truly miraculous ;
 “ it will put an end to all the ills that afflict you :
 “ by rubbing it well about your ears, you will
 “ hear from afar, unconcerned, undaunted, the
 “ hunters that make war upon you, were they
 “ even at the extremity of the earth.”

Scarce had he expatiated on the singular virtues of his nostrum, when every one present, that could come up to his price, was glad to take a bottle. The monkey strutted about, and marched off in triumph. Some, who already began to make trial of their water, were lavish in praise of its efficacy; at least, the force of imagination helped them to conceit it had all the marvellous powers in it which the monkey had enumerated.

In this situation of mind was the credulous multitude, when an old lion, wise and intelligent, and who had often discovered the artifice of impostors, said, "You, believe, then, that rascal! Does he command over nature? Nature alone has formed your senses; nature alone has marked out their extent; our voice and our sight have their measure; and, if some impudent creatures would persuade us that they know more than nature, depend upon it, it is always at your expence. In short, there are quacks in all professions as well as in physic: quack divines; quack politicians; quack lawyers; quacks in every department of life! We cannot be mistaken in them; When put to the test, their acts will discover them."

The foregoing fable is but a faint picture of credulity, when compared with the atrocious deceptions practised in real life. Man, the most credulous of animals, seems fond of being deceived, and, locking up his own senses, becomes a prey to the absurd pretensions of buffoons and mountebanks.



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FLOWERS.

FAR from the busy haunts of men ;
 Far from the glaring eye of day ;
 Still fancy paints, with nature's pen,
 Such tints as never can decay.

Hast thou not seen, at ev'ning hour,
 When Phœbus sunk beneath the main,
 Reclin'd in some sequester'd bow'r,
 The village maid, or shepherd swain ?

Hast thou not mark'd them cull with care,
 Some favor'd flow'ret from the rest,
 To deck the breast, or bind the hair,
 Of those they priz'd and lov'd the best ?

And, still expressive of the mind,
 The emblematic gift was found ;
 Whether to mournful thought inclin'd,
 Or with triumphant gladness crown'd.—

Near Avon's banks, a cultur'd spot,
 With many a tuft of flow'rs adorn'd,
 Was once an aged shepherd's lot,
 Who scenes of greater splendor scorn'd.

Three beauteous daughters bless'd his bed,
 Who made the little plot their care ;
 And ev'ry sweet by Flora spread
 Attentive still they planted there.

Once, when still ev'ning veil'd the sky,
 The sire walk'd forth, and sought the bow'r,
 And bade the lovely maids draw nigh,
 And each select some fav'rite flow'r.

The first, with radiant splendor charm'd,
 A variegated tulip chose ;
 The next, with love of beauty charm'd,
 Preferr'd the sweetly-blushing rose.

The third, who mark'd with depth of thought
 How those bright flow'rs must droop away,
 An ev'ning primrose only brought,
 Which opens with the closing day.

The sage a while in silence view'd
 The various choice of flow'rs display'd;
 And then (with wisdom's gift endu'd)
 Address'd each beauteous list'ning maid :

" Who chose the tulip's splendid dies
 " Shall own, too late, when that decays,
 " That, vainly proud, not greatly wise,
 " She only caught a short-liv'd blaze.

" The rose, tho' beauteous leaves and sweet
 " Its glorious vernal pride adorn :
 " Let her who chose beware to meet
 " The biting sharpness of its thorn.

" But she, who to fair day-light's train
 " The ev'ning flow'r, more just, preferr'd,
 " Chose real worth, nor chose in vain,
 " The one great object of regard.

" Ambitious thou ! the tulip race
 " In all life's vary'd course beware !
 " Caught with sweet pleasure's rosy grace,
 " Do thou its sharper thorns beware !

“Thou prudent still to Virtue’s lore,
“Attend, and mark her counsels sage!
“She, like thy flow’r, has sweets in store,
“To soothe the ev’ning of thine age.”

He ceas’d.—Attend the moral strain
The muse enlighten’d pours;
Nor let her pencil trace in vain
The judgment of the flow’rs.



BEAUTY.

SOME statuary (his name signifies little; it might be Polycletus of the ancients, or Houbraken of the moderns) brought up under Apollo's wing, and a favorite of the fair, between arts and love spent the prime of life. His art begat for him honors, and his love new favors. From his voluptuous chissel came forth a damsel. Venus herself, adored at Paphos, might merit less the warm hearts of men.

The artist, in forming her, called to mind the image of all the beauties that ever had charmed him; and whatever his heart had loved, it stood expressed in his work. "My art," says he, "has assembled pleasures which Cupid had scattered about in a thousand places. How pleased I am with their agreement! How well have I imitated the leg of Doris, the neck of Eglé, the bosom of Amaryllis! In Thais I adored that nice and light shape: aye, there is Glyce

“ rium’s mouth; there are her cheeks, lighted
 “ up with smiles and dimples; and there are the
 “ blue glowing eyes of the wanton Phryne!

Never fixed, always flattered, his eye runs over the least details. Self-love and pleasure continually bring him back to the feet of the statue. In vain, to employ himself on some new work, he departs for an instant from the enchanting object; he tries to work, but his languid hand stops short, falls, and lets slip his chissel.

He leaves the statue, returns to it, again passes it in review, and still finds it more beautiful. “ If that marble,” said he, “ could be animated, “ with what pleasure could I pay to it my homage! I would teach it to make use of a heart “ that has never before loved, and it would, no “ doubt, effectually love me. Would it not owe “ its happiness to my labor? With the art of “ enjoying, would it not be indebted to me for its “ being? It might, too, be ignorant of all other “ men; but here I can form but vain conjectures; “ its heart and eyes must soon make it know all. “ Oh, Love! on this enchanting marble shed “ the purest flame, and with a new beauty en-

“ rich nature; you owe a heart to so many
“ graces, to so many attractive charms!

With these words, he embraces the marble he adores; he believes he had felt a feeble motion in it; trembling, he observes, sees, and doubts again; a timid joy acts on all his senses; he sees palpitate the swelling neck; the object fills him with more ardent transports! On it he gently lays his hand; under his astonished fingers the marble softens; to its mouth he joins his own in a tender kiss: “ It answers,” says he, “ this my “ sally of passion!”—By pleasure the statue animated, opens its eyes, and sees the light and its lover.

She finds, without further knowledge, a blind felicity; her new heart is in agitations by the happiness of loving and being loved. But her soul is without ideas, and has only desires; her sentiments are confined merely to pleasures. By a new endearment he made trial of her senses, and her most simple notions were favors to him, were pleasures to her.

“ Ah! for the future,” said he, “ my heart,
“ contented with my lot, has nothing more to

"ask from the Supreme Goodness. The charms
 "which I have formed, which love has given
 "life to, this day are the accumulation of all
 "my wishes. You are alive, my dear statue;
 "you love, and I love."

But, lo! the next day brought on only a repetition of the same scene. No delicacy, no refinement, no wit appeared! Nothing sprightly, nothing ingenious! The breathing statue, with all its elegant beauties, had not common sense.

So have I seen many a fine figure of woman, but all the beauty was in the bodily frame, and not one single mental acquisition of value; no true sensibility of affection; no sympathising heart; not one grain of wit: silliness and inanity reigned throughout. Disgust ensued, and it could not be helped.

L

TRADESMEN.

IT is ridiculous to see the whimsical degrees of distinction which are kept up between tradesmen and tradesmen, as if all were not on an equal footing with regard to profession; and as if the only difference, or superiority of rank, which can possibly subsist between them must not be made by integrity and understanding. Gentility of profession is absurd, and can entitle no one to the smallest respect. Many people are, however, of a contrary opinion. A wholesale dealer thinks a retailer infinitely below him; and even the tallow-chandler treats the butcher with contempt. The butcher, in his turn, looks down upon the poor barber; and the barber has his triumph over the blacksmith and the keeper of the chandler's-shop. The woollen-draper speaks of the taylor as a low fellow; and this worthy wright thinks equally indifferent of the shoemaker. In short, the only person who places himself upon a level with every body is the attor-

ney, as he has an opportunity of profiting by every body's weakness and absurdity.

Nor does this strange distinction among tradesmen rest with themselves: it is kept up in every branch of their respective families. Miss Tabby, the mercer's daughter, would not, for the universe, appear in public with Miss Rappee, the tobacconist's daughter; nor would Mr. Hops, the brewer's son and heir, be bribed, for any consideration, to pass a single hour with young Mr. Burnish the brazier.

No wonder that trade should be looked upon in so disagreeable a light by people of fashion, when men in business take such great pains to despise themselves. They are all the servants of necessity, and consequently on a level: with this distinction indeed, that the most useful tradesman is the man of greatest consequence. Hence, a carpenter or a bricklayer is a more important member in society than a jeweller or a linen-draper; and there is not a blacksmith in England but who must be ranked, in regard to utility, before the most eminent merchant in Europe.

Every tradesman must particularly regard himself as one of the wheels in the great machine of society. Some are smaller than others, though not less useful and important in their situations; and as they are impelled to action by a power superior to themselves, so also their combined employments work a general good, and must depend, like men, upon each other.



SUPERIORITY OF TALENT.

AN ANECDOTE.

THE president Jeannin, who had raised himself in France by his merit, was sent Ambassador to Spain; by which he afterwards came to have the name of Jeannin de Castille. The proud Spaniards, who had enquired into this great man's extraction, complained to the King, that the French held them in such contempt, as to send to his majesty an ambassador who was not even a gentleman.

The day after this complaint the ambassador had his audience; and the King, in consequence, asked him, "Are you a gentleman?" He answered, 'Yes, if Adam was a gentleman.' "Of whom are you the son?" continued the king. 'The president replied, 'Of my virtues.'

These words, full of noble truth, so struck the king's heart, that he honored him with a

gracious reception, and gave him a favorable hearing.

He afterwards acquired his majesty's perfect esteem, and the respect of the grandees. His negociations at the Spanish court were successful, where, when recalled, he was generally regretted.

Nobility of birth is one of the most ridiculous vanities among men. Whence is honor derived? It is, or ought to be, the reward of merit and virtue: therefore, whoever is distinguished by these qualities, above other men, is truly noble and illustrious.

Worth makes the man, and money makes the fellow,
And all the rest is leather and prunello.

POPE.



SLEEP.

STUDENTS of all denominations, and they who spend the better part of their lives in concerting and conducting political schemes and measures, ought to be very attentive to the regulating of their time for sleep and wakefulness. If these be moderate and seasonable, they will be great helps for preserving and confirming the health, as well of the mind as body. The body they make more alert and lively, and the mind more erect for the exercise of its faculties.

Immoderate sleep makes men stupid, lazy, listless, forgetful, and creates in them a disrelish for the prosecution of any noble art; for which reason persons of this disposition should be spurred on to exercise and labor, in order to shake off that torpor which deters them from engaging in any liberal enterprise.

As to sleep in the day, young persons should not accustom themselves to it, unless a diminution of strength is perceived from lassitude

by heat and labor, or that the night before has been spent in unseasonable vigils, or carousing. Then, without inconvenience, this sleep may be indulged; otherwise, it will impair the memory, cloud the mind, bring on a heaviness and aching of the head, and cause dimness of sight, especially after a full meal. In some, it will be often attended with a nausea, a disagreeable oscitation, and pandiculating, which is a sort of involuntary motion, performed by tossing about the arms in all manner of directions; and all this is occasioned by vapours accumulated and diffused through the body, from a certain languid affection and febrile rigor.

But the old, and those of mature age, may safely take a nap, that is, after dinner, so it be at some distance of time, and particularly in the summer season and warm weather. This intemperature of the air makes men sleepy, and then the benefit of sleep may be enjoyed, either placing the body commodiously in a chair, or on a couch, the head being raised a little, and reclined on a pillow. By such refreshment of sleep the sense of repletion is taken off, and the spirits, as well natural as vital, from which the animal

spirits about the brain are cherished, are revived and renovated.

If a man be naturally over-inclined to sleep, and his mind feels little incitement to any generous atchievement, he must receive a stimulus to exercise and labor. He must avoid all meats of a cooling or moist quality, and continue chiefly in the use of those that by their warm efficacy dry up all superfluous humours in which the cause of sleep consists: these are, hyssop, rosemary, sage, marjoram, savory, red cabbage, ginger, pepper, nutmeg, cloves, and many other things, which relieve the brain by a brisk and volatile effluvia, make the mind vivid and erect, which before had been clouded by dense vapors, and preserve it in a situation for bright thought and ready conception,

M

EXTRAORDINARY GENIUS.

EXEMPLIFIED IN

MEMOIRS OF CRICHTON.

THE person of Crichton was eminently beautiful; to which was added the most astonishing activity and strength. In fencing he used the sword in either hand with such force and dexterity, that scarce any one had courage to engage him.

Having studied at St. Andrew's in Scotland, he went to Paris in his twenty-first year, and affixed on the gate of the college of Navarre a kind of challenge to the learned of the university, to dispute with him on a certain day; offering to his opponents, whoever they should be, the choice of ten languages, and any subject or science.

On the day appointed a great concourse of people assembled, and four doctors of the church,

and fifty masters, appeared against him. The doctors were defeated; and it was said that he gave proofs of knowledge above the reach of man; and that an hundred years' existence, without food or sleep, would not be sufficient for the attainment of his learning. After a disputation of nine hours, he was presented by the president with a diamond and a purse of gold, and dismissed with repeated acclamations.

From Paris he went to Rome, where he made the same challenge, and had, in the presence of the pope and the cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. Then he visited Padua, where he engaged in another public disputation, beginning his performance with an extempore poem in praise of the city, and the assembly then present; and concluding with an oration, equally unpremeditated, in commendation of ignorance. He afterwards published another challenge; in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any form which his antagonists should propose, of an hundred various versifications.

These acquisitions of learning, however stupendous, were not gained at the expence of any pleasure which youth generally indulge themselves with, or by the omission of any accomplishment in which it becomes a gentleman to excel. He practised in great perfection the arts of drawing and painting; he was an excellent performer in both vocal and instrumental music; he danced with uncommon gracefulness; and, on the day after his disputation at Paris, exhibited his skill in horsemanship before the court of France, where, at a public match of tilting, he bore away the ring upon his lance fifteen times together.

He excelled likewise in domestic games, of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at cards, dice, and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing those that would see this monster of erudition to look for him at the tavern.

So extensive was his acquaintance with life and manners, that, in an Italian comedy composed by himself, and exhibited before the court of Mantua, he is said to have personated fifteen

different characters, in which he succeeded without much difficulty, as his powers of retention were so strong, that, on once hearing an oration of an hour long, he would repeat it exactly, and in the recital follow the speaker through all the variety of tone and gesticulation.

Nor was his skill in arms less than in learning, or his courage inferior to his skill. There was a prize-fighter at Mantua, who, travelling about the world, according to the barbarous custom of the age as a general challenger, had defeated the most celebrated masters in many parts of Europe; and in Mantua, where he then resided, had killed three that appeared against him. The duke repented that he had granted him his protection; when Crichton, looking on his sanguinary success with disdain, offered to stake 1500 pistoles, and mount the stage against him. The duke, with some reluctance, consented, and on the day fixed the combatants appeared, armed with single rapiers, which were then newly introduced to Italy. The prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to parry his passes, and suffered him to exhaust his vigor by his own fury. Crichton then became the assailant, and pressed upon him

with such force and agility, tha the thrust him thrice through the body, and saw him expire; he then divided the prize he had won among the widows whose husbands had been killed.

The death of this wonderful man was the more afflicting, as he was cut off by the wanton barbarity and ingratitude of one of his pupils, before he had enriched the world with any writings, which, from his great erudition, must have been superior to any thing ever produced.

The duke of Mantua having received so many proofs of his various merits, made him tutor to his son Vincentio di Gonzaga, a prince of loose manners and turbulent disposition. On this occasion he composed the comedy in which he exhibited so many characters with exact propriety. But his honor was of short duration; for, as he was rambling about the streets with his guittar in his hand, during the carnival, he was attacked by six men masked. Neither his courage nor his skill in this exigence deserted him: he opposed them with such activity and spirit, that he soon dispersed them, and disarmed their leader, who, throwing off his mask, was discovered to be the prince his pupil. Crichton, falling on his

knees, took his own sword by the point, and presented it to the prince, who immediately seised it, and instigated, as some say, by jealousy, (according to others, only by drunken fury and brutal resentment) thrust him through the heart.

Great disputes have arisen respecting the authenticity of the foregoing anecdotes; but there is little doubt that the principal events are strictly true. Both the universities of Paris and Padua are able to produce sufficient testimonials of the public display, in those places, of the surprising memory and talents of this great scholar, who was known in those days by the title of the *Admirable Crichton*.

We have had many instances, in later times, of the astonishing retention of memory which some men have possessed. An itinerant player, in the reign of George II. could, after twice reading, repeat the whole of a newspaper, from beginning

to end, including advertisements, prices of grain, arrivals of ships, and other trifling articles, in the most exact order.

Moliere, the celebrated French writer and actor, could repeat any speech or poem, of a moderate length, after once hearing it. A laughable circumstance was produced by it in the presence of Louis XIV. who had a mind to be convinced of the powers of his favorite. A poet, whose works cut no despicable figure in French literature, was introduced to the monarch, to beg permission to dedicate a poem to him. Louis, who had previously placed Moliere in an adjoining closet, ordered the author to read the performance aloud ; which he had no sooner finished than the actor made his appearance, claimed the poem, and accused the author of stealing it. The irritated poet in vain protested ; Moliere repeated, verbatim, what he had just read, and overwhelmed him with confusion. He was suffered to remain a few minutes in this state, when his majesty explained, and dismissed both with rewards.

Some men are certainly born with more talents than others ; but there are few people that might

not, by study and unremitting perseverance, improve their mental faculties so as to excel in most things they aim at. The fence of ignorance once broken down, and the scene of philosophy laid open to our view, it is impossible to resist its fascinating beauties. The human mind here catches the enthusiasm of learning, which so often surprises the world, and distinguishes man from the rest of the animal creation.



N

MAGNANIMITY.

MMAGNANIMITY is that peculiar greatness of mind which directs and upholds us in all circumstances of trial and adversity. It is the good sense of pride, and the noblest way of acquiring applause. It renders the soul superior to the trouble, disorder, and emotion, which the appearance of great danger might excite: and it is by this quality that heroes maintain their tranquillity, and preserve the free use of their reason in the most surprising and dreadful accidents. It admires the same quality in its enemy; and fame, glory, conquest, desire of opportunities to pardon and oblige their opposers, are what glow in the minds of the brave. Magnanimity and courage are inseparable.

Richard I. King of England, having, during his wars in France, invested the castle of Chalus, was shot in the shoulder with an arrow. An unskilful surgeon, endeavouring to extract the weapon, mangled the flesh in such a manner, that

a gangrene ensued. The castle being taken, and the monarch perceiving he should not live, he sent for Bertram de Gourdon, who had shot the arrow, into his presence. Bertram being come, "What harm," said the king, "did I ever do thee, that thou shouldst kill me?" The other replied, with great magnanimity and courage, "You killed, with your own hand, my father and two of my brothers, and you likewise designed to kill me. You may now satiate your revenge. I should cheerfully suffer all the torments that can be inflicted, were I sure of having delivered the world of a tyrant who filled it with blood and carnage." This bold and spirited answer struck Richard with remorse. He ordered the prisoner to be presented with one hundred shillings, and set at liberty; but Maccardec, one of the king's friends, like a true ruffian, ordered him to be flayed alive.

The following modern instance is extracted from a late French work, intituled *Ecole Historique & Morale du Soldat, &c.* A mine, underneath one of the outworks of a citadel, was entrusted to the charge of a serjeant and a few soldiers of the Piedmontese guards. Several com-

panies of the enemy's troops had made themselves masters of this work, and the loss of the place would probably soon have followed, had they maintained their post in it. The mine was charged, and a single spark would blow them all into the air. The serjeant, with the greatest coolness, ordered his party to retire, desiring them to request the king to take care of his wife and children. He then struck fire, set a match to the train, and sacrificed himself for his king and country.



MERMAIDS.

HOWEVER naturalists may doubt of the reality of mermaids and mermen, there appears to be sufficient evidence to establish it; though, how far these testimonies may be authentic it is impossible to ascertain.

We are informed by Lary, that, in the year 1187, a monster was fished up in the county of Suffolk, and kept for six months. It bore so near a conformity with man, that nothing seemed wanting to it but speech. One day it took the opportunity of making its escape; and, plunging into the sea, was never more heard of.

In the year 1430, after a most violent tempest, which broke down the dikes in Holland, and made way for the sea into the meadows, &c. some girls of the town of Edam in West-Friesland, going in a boat to milk their cows, perceived a mermaid embarrassed in the mud, with very little water. They took it into their boat,

and brought it with them to Edam, dressed it in women's apparel, and taught it to spin. It fed like one of them, but could never be brought to offer at speech. Some time afterwards it was brought to Haerlem, where it lived for some years, though still showing an inclination to the water. Parival relates that they had given it some notion of a deity, and that it made its reverence very devoutly whenever it passed by a crucifix. -

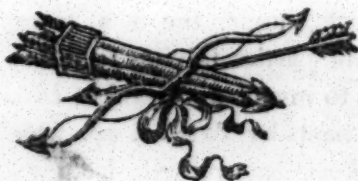
There is another account of a merman, seen near the great rock, called Diamond, on the coast of Martinico. The person who saw it gave in a precise description thereof before a notary. They affirmed that they saw it wipe its hand over its face, and even heard it blow its nose.

Another creature, of the same species, was caught in the Baltic, in the year 1531, and sent as a present to Sigismond king of Poland, with whom it lived three days, and was seen by all the the court. Another very young one was taken near Rocca Sintra, as related by Damian Goes. The king of Portugal, and the grand master of

the order of St. James, are said to have had a suit at law, to determine which of them these monsters belonged to.

In Pontopidan's Natural History of Norway, also, we have accounts of mermaids; but not more remarkable, or any ways better attested, than the above.

In 1613, a mermaid was taken in the harbour of Cherbourg, after a violent storm, and was carried by the mayor of that place as a present to the French king; but dying before it reached Versailles, it was shown publicly in the streets of Paris.



SICILIANS.

THE Sicilians are extremely animated in conversation; and their action, for the most part, is so just and so expressive of their sentiments, that, even without hearing what is said, one may easily comprehend the subject of their discourse. We used to think the French and Neapolitans were great adepts in this art; but they are vastly outdone by the Sicilians, both in the variety and justness of their gesticulation.

The origin of this custom they carry so far back as the time of the earliest tyrants of Syracuse, who, to prevent conspiracies, had forbid their subjects, under the most severe penalties, to be seen in parties talking together. This obliged them to invent a method of communicating their sentiments by dumb shew, which they pretend has been transmitted, from generation to generation, ever since.

I think it is not at all improbable that this custom too may have given the first idea of Co-

medy; as we find that, some short time after, Epicharmus, a native of that city, was the author of this invention.

The Sicilians till lately retained a great many very foolish and superstitious customs; but most particularly in their marriage and funeral ceremonies. It would be tedious to give you an account of all these; many of them are still practised in the wild and mountainous parts of the island. So soon as the marriage ceremony is performed, two of the attendants are ready to cram a great spoonful of honey into the mouths of the bride and bridegroom; pronouncing it emblematical of their love and union, which they hope will ever continue as sweet to their souls as that honey is to their palates.—They then begin to throw handfuls of wheat upon them, which is continued all the way to the house of the bridegroom. This is probably the remains of some ancient rite to Ceres, their favorite divinity; and they think it cannot fail of procuring them a numerous progeny: but it is evident the Sicilian women have no occasion for any charm to promote this, as, in general, they are abundantly prolific even without it. Fazzello gives an ac-

count of women having frequently upwards of forty children; and Carrera mentions one who had forty seven.

The young couple are not allowed to taste of the marriage-feast; this they pretend is to teach them patience and temperance; but, when the dinner is almost finished, a great bone is presented to the bridegroom by the bride's father, or one of her nearest relations, who pronounces these words: *Rodi tu quest'osso*, &c. 'Pick you this bone, for you have now taken in hand to pick one that you will find much harder, and of more difficult digestion.'—Perhaps this may have given rise to the common saying, when one has undertaken any thing arduous or difficult, that 'He has got a bone to pick.'

The Sicilians, like most other nations in Europe, carefully avoid marrying in the month of May, and look upon such marriages as extremely inauspicious. This piece of superstition is as old, perhaps older, than the time of the Romans, by whose authors it is frequently mentioned; and by whom it has been transmitted to almost every nation in Europe. It is somewhat

unaccountable, that so ridiculous an idea, which can have no foundation in nature, should have stood its ground for so many ages.—There are indeed other customs, still more trivial, that are not less universal.—That of making April fools on the first day of that month; the ceremony of the cake on Twelfth night; and some others, of which I have never been able to learn the origin.

The marriages of the Sicilian Nobility are celebrated with great magnificence; and the number of elegant carriages that are produced on these occasions is altogether astonishing. I wanted to discover when this vast luxury in carriages had taken its rise; and have found an account of the marriage of the daughter of one of their Viceroys to the Duke of Bivona, in the year 1551. It is described by one Elenco, who was a spectator of the ceremony. He says that the Ladies as well as Gentlemen were all mounted on fine horses, sumptuously caparisoned, and preceded by pages; that there were only three carriages in the city, which were used by invalids that were not able to ride on horseback. These he calls *Carrette*, which word now signifies a little cart.

The Sicilian Ladies marry very young, and

frequently live to see the fifth or sixth generation. You will expect, no doubt, that I should say something of their beauty.—In general, they are sprightly and agreeable; and in most parts of Italy they would be esteemed handsome.—A Neapolitan or a Roman would surely pronounce them so.—But a Piedmontese would declare them extremely ordinary;—so indeed would most Englishmen.—Nothing is so vague as our ideas of female beauty: they change in every climate; and the criterion is no where to be found.—No two nations have, it is certain, affixed thereto precisely the same characteristics; and every one exalts his idea of it, according to the beauty of the women he is accustomed to see; so that even the same person may sometimes appear beautiful, sometimes ugly, just in proportion as we have seen others that are more or less so.—I remember, after making the tour of Savoy and the Lower Valais, every woman we met in Switzerland appeared an angel. The same thing happens in travelling through some parts of Germany; and you will easily recollect the surprising difference betwixt a beauty at Milan and one at Turin, although these places lie adjacent to each other.—It is a pity that the Juno of Zeuxis has been lost, if it were no more then to have shewn

us the notion the Ancients entertained of female beauty.—Indeed, the Venus of Medicis has been considered as a model of perfection;—but it is surely absurd;—for who ever heard of a perfect beauty of five feet high?—the very idea is ridiculous; and whatever figure her Goddessship might make amongst the ancient Divinities, in the Pantheon at Rome, I am afraid she would cut but a sorry one amongst the modern ones, in that of London. In short, I believe we may safely conclude, that beauty is a relative quality, and the *To-kalon* is no longer the same, no more in a physical than a moral sense, in any two places on the globe.

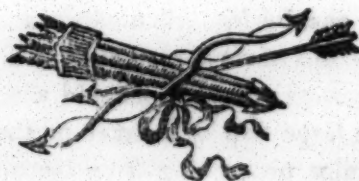
The Ladies here have remarkably fine hair, and they understand how to dress and adorn it to the greatest advantage. It is now only used as an embellishment to their beauty; but, in former times, we are told, that, like that of Sampson, it was found to be the strength and protection of a country. There is a paradox for you! that all the wise men of the East could hardly solve.—Their historians relate (in whose reign I believe is rather dubious), that this city had suffered a long siege from the Saracens, and was greatly reduced

by famine ; but, what distressed them still more, there were no materials to be found for making bowstrings, and they were on the point of surrendering. In this dilemma, a patriotic dame stepped forth, and proposed to the women, that the whole of them should cut off their hair, and twist it into bowstrings. This was immediately complied with.—The heroism of the women, you know, must ever excite that of the men: The besieged, animated by this gallant sacrifice of the hair, renewed their defence with such vigor, that the assailants were beat off; and, a reinforcement soon after arriving, the city was saved.

The Ladies still value themselves much on this story, which you may believe has been celebrated by many of their authors.—‘The hair of our Ladies (says one of their quaint poets) is still employed in the same office; but now it discharges no other shafts but those of Cupid; and the only cords it forms are the cords of love.’

The Sicilians are much fonder of study than their neighbours on the continent; and their education is much more attended to. We were a

good deal surprised to find, that instead of that frivolity and nothingness, which often constitute the conversation of the Italian Nobility, here their delight was to talk on subjects of literature, of history, of politics, but chiefly of poetry; for the other branches of knowledge and science are only general: this is the only one that may be said to be universal. Every person, in some period of his life, is sure to be inspired; and a lover is never believed so long as he can speak of his passion in prose: and, contrary to our way of reasoning, is only reckoned true in proportion as he is poetical. Thus, inspiration, you see, has here become the test of truth.



DEATH-WATCH.

THE death-watch is a little insect, famous for a ticking noise, like the beat of a watch, which the vulgar have long mistaken for a presage of death in the family where it is heard; whence it is also called *pediculus*, *fatidicus*, *mortisaga*, *pulsatorius*, &c.

There are two kinds of death-watches. Of the first we have a good account in the Philosophical Transactions, by Mr. Allen. It is a small beetle, five-sixteenths of an inch long, of a dark brown colour, spotted; having pellucid wings under the vagina, a large cup or helmet on the head, and two antenhe proceeding from beneath the eyes, and doing the office proboscides. The part it beats with, he observed, was the extreme edge of the face, which he chuses to call the upper-lip, the mouth being protracted by this bony part, and lying underneath, out of view.

This account is confirmed by Dr. Derham ; with this difference, that instead of ticking with the upper-lip, he observed the insect to draw back its mouth, and beat with its forehead.

That author had two death-watches, a male and a female, which he kept alive in a box several months ; and could bring one of them to beat whenever he pleased, by imitating its beating. By this ticking noise he could frequently invite the male to get up upon the other in the way of coition. When the male found he got up in vain, he would get off again, beat very eagerly, and then up again : whence the ingenious author concludes those pulsations to be the way whereby these insects woo one another, and find out and invite each other to love.

The second kind of death-watch is an insect in appearance quite different from the first. The former only beats seven or eight strokes at a time, and quicker ; the latter will beat some hours together without intermission ; and his strokes are more leisurely, and like the beat of a watch. This latter is a small greyish insect, much like a louse when viewed with the naked eye.

It is very common in all parts of the house in the summer-months: it is very nimble in running to shelter, and shy of beating when disturbed; but will beat very freely before you, and also answer the beating, if you can view it without giving it disturbance, or shaking the place where it lies, &c. The author cannot say whether they beat in any other thing, but he never heard their noise except in or near paper. As to their noise, the same person is in doubt whether it be made by their heads, or rather snouts, against the paper; or, whether it be not made after some such manner as grasshoppers and crickets make their noise. He inclines to the former opinion. The reason of his doubt is, that he observed the animal's body to shake and give a jerk at every beat, but could scarce perceive any part of its body to touch the paper. But its body is so small and near the paper, and its motion in ticking so quick, that he thinks it might be, yet he not perceive it.

Whether this insect ever becomes another animal or not, he cannot say; though he has some cause to suspect that it changes to a sort of fly. It is at first a minute white egg, much smaller than

nits in the hair. In March it is hatched, and creeps about with its shell on. When it first leaves its shell, it is even smaller than its egg; though that is scarce discernible without a microscope. In this state it is perfectly like the mites in cheese. From the mite-state they grow gradually to their mature perfect state. When they become like the old ones, they are at first very small, but run about much more swiftly than before.



EMIGRATION OF BIRDS.

IT has been generally believed, that many different kinds of birds annually pass from one country to another, and spend the summer or the winter where it is most agreeable to them; and that even the birds of our own island will seek the most distant southern regions of Africa, when directed by a peculiar instinct to leave their own country. It has long been an opinion pretty generally received, that swallows reside during winter in the southern regions; and Mr. Anderson relates having seen them at Senegal when they were obliged to leave this country. But, besides the swallow, Mr. Pennant enumerates many other birds which migrate from Britain at different times of the year, and are then to be found in other countries; after which they again leave these countries, and return to Britain. The reason of these migrations he supposes to be, a defect of food at certain seasons of the year, or the

want of a secure asylum from the persecution of man during the time of courtship, incubation, and nutrition.

There seems to be but few fowls that may not be traced to Lapland, a country of lakes, rivers, swamps, and alps, covered with thick gloomy forests, that afford shelter during summer to them; and in winter they disperse over the greatest part of Europe. In those arctic regions, by reason of the thickness of the woods, the ground remains moist and penetrable to the woodcocks, and other slender-billed fowl: and, for the web-footed birds, the waters afford larvæ innumerable of the tormenting gnat. The days there are long; and the beautiful meteorous nights indulge them with every opportunity of collecting so minute a food; whilst mankind is very sparingly scattered over that vast northern waste.

Some authors have denied the migration of birds to the southern countries, from a supposition that they are incapable of traversing vast oceans, and opposing cross and adverse winds: but a bird may travel from England to the equator without launching out and exposing itself on boundless

seas, by crossing the water at Dover, and again at Gibraltar, which they are frequently observed to do.

This instinct of the feathered race is a most striking proof of the abundant care of Divine Providence, in protecting and succouring the meanest of his creatures.



BATTLE OF GRANICUS.

GRANICUS is a small river near the Hellespont in Lesser Asia, remarkable for the first victory gained by Alexander the Great over the armies of Darius. Authors disagree very much about the number of the Persians, though all agree that they were vastly more numerous than the Greeks. Justin and Orosius tell us, that the Persian army consisted of 600,000 foot and 20,000 horse; Arrian makes the foot amount to 200,000; but Diodorus tells us, that they were not more than 100,000 foot and 10,000 horse. The Macedonian army did not exceed 30,000 foot and 5000 horse. The Persian cavalry lined the banks of the Granicus, in order to oppose Alexander wherever he should attempt a passage; and the foot were posted behind the cavalry on an easy ascent. Parmenio would have had Alexander to allow his troops some time to refresh themselves; but he replied, that, after having crossed the Hellespont, it would be a disgrace to him and his troops to be stopped by a rivulet.

Accordingly, a proper place for crossing the river was no sooner found, than he commanded a strong detachment of horse to enter ; he himself followed with the right wing, which he commanded in person ; the trumpets in the mean time sounding, and loud shouts of joy being heard through the whole army. The Persians let fly such showers of arrows against the detachment of Macedonian horse, as caused some confusion ; several of their horses being killed or wounded. As they drew near the bank a most bloody engagement ensued ; the Macedonians attempting to land, and the Persians pushing them back into the river. Alexander, who observed the confusion they were in, took the command of them himself ; and landing in spite of all opposition, obliged the Persian cavalry, after an obstinate resistance, to give ground.

However, Spithrobates, the then governor of Ionia, and son-in-law to Darius, still maintained his ground, and did all that lay in his power to bring them back to the charge. Alexander advanced full gallop to engage him ; neither did he decline the combat, and both were slightly wounded at the first encounter. Spithrobates,

having thrown his javelin without effect, advanced sword in hand to meet his antagonist, who ran him through with his pike as he raised his arms to discharge a blow with his scymitar. But Rosaces, brother to Spithrobates, at the same time gave Alexander such a furious blow on the head with his battle-axe, that he beat off his plume, and slightly wounded him through the helmet. As he was ready to repeat the blow, Clitus, with one stroke of his scymitar, cut off Rosaces's head, and thus in all probability saved the life of his sovereign.

The Macedonians, animated by the brave example of their king, attacked the Persians with new vigour, who soon after betook themselves to flight. Alexander did not pursue them; but immediately charged the enemy's foot with all his forces, who had now passed the river. The Persians, disheartened at the defeat of their cavalry, made no great resistance. The Greek mercenaries retired in good order to a neighbouring hill, whence they sent deputies to Alexander, desiring leave to march off unmolested. But he, instead of coming to a parley with them, rushed furiously into the middle of this same body; where

his horse was killed under him, and he himself in great danger of being cut in pieces. The Greeks defended themselves with incredible valour for a long time, but were at last almost entirely cut off.

In this battle the Persians are said to have lost 20,000 foot and 2500 horse, and the Macedonians only 55 foot and 60 horses.



HERCULANEUM.

THE first author who makes mention of *Herculaneum* is *Dionysius of Halicarnassus*. We are informed by him, upon good authority, that it was built by *Hercules*, when he was detained in Italy for want of his fleet, which he had left in Spain. Its most ancient inhabitants, of whom we have any certain account, were the *Osci*: after them, the *Cumæans*, *Tuscans*, and *Samnites* possessed it in their turns. The *Romans* took it from the last, 293 years before Christ, and 93 years after that it was taken again, in the social war, by the *Proconsul Didius*. From that time, it was a *Municipium*.

Herculaneum was situated between *Naples* and *Pompeii*, near the sea, on the banks of the *Sarno*, and at the foot of *Vesuvius*; between the spot where now stands the royal palace of *Portici*, and the village of *Resina*. If this tract of country be so pleasant now, after so many repeated eruptions of *Vesuvius*, we may well suppose it to have been

much more so when the great Romans retired to it, either from triumphs or business; and ornamented it with their villas. We need not wonder, therefore, if so small a city as Herculaneum was, should contain a theatre, temples, and other magnificent buildings, adorned with a great profusion of paintings and sculptures, many of them certainly in a good taste, among a much larger number of bad ones.

That the newly-discovered city is really the ancient Herculaneum cannot be doubted. The inscriptions that have been found, the situation corresponding so well with that in which ancient authors have placed it, and a variety of proofs which have arisen in the course of the discoveries, put it beyond a doubt.

All the world knows that Herculaneum was overwhelmed by a violent eruption of Mount Vesuvius, on the first of November, in the year of Christ 79, and the first of the reign of Titus. Before this, Pompeii had been entirely, and Herculaneum in great part, destroyed by a terrible earthquake, which happened 16 years before, on the 5th of February, and lasted several days.

That eruption of Vesuvius, in which Herculaneum was lost, is the first upon record, and some have supposed that the mountain never threw out its fires before the first year of Titus. The truth seems to be, that Vesuvius had been subject to eruptions from the most ancient times, but that its fury had subsided for many years preceding the reign of Titus. Strabo says, that Vesuvius is fertile, except its top, which is quite barren, and of the colour of ashes; that stones are found there of the same colour, which seem to have been broken, and burnt at different times. In digging near Vesuvius, about a mile from the sea, the workmen met with several strata, lying horizontally one over another, like so many pavements: continuing to dig deeper, they found inscriptions mentioning the city of Pompeii; below this they dug above seventy feet, till they came to water; and all the way found different strata of earth, mixed with vitrified and calcined stone. If we suppose, then, that the inscriptions relating to Pompeii were buried in that eruption which happened in the reign of Titus, the strata of burnt earth below them must have been formed by preceding eruptions.

But however this may be, we are certain, from history, that there was a most terrible eruption of Vesuvius, which desolated Campania, in the first year of Titus.

Dio Cassius relates, that this eruption was accompanied by violent earthquakes, and tremendous noises; that ashes, flames, and fiery stones, filled the air, earth, and sea, to the destruction of men, herds, and fields, and all the birds and fishes; that the sun was, as it were, eclipsed, and the day turned into night; that Rome was covered with showers of ashes, which extended even to Africa, Syria, and Egypt; that Herculaneum and Pompeii were destroyed; in short, that the scene was so dreadful, and the confusion of the inhabitants so great; those who were at sea running to land, those who were at land to sea; those who were in the houses making for the fields, those who were in the fields for the houses; that people thought either that chaos was returned again, or that the universal conflagration of the earth was commencing.

Dreadful as this calamity was, it appears that the cities were not buried so suddenly, but that

the inhabitants had time to save themselves, and the most valuable of their effects; very few bones having been hitherto found, and very little money, plate, or any other moveables of great value.

Since the sad catastrophe of Herculaneum and Pompeii, there have been twenty-seven eruptions of the mountain; so that it is not wonderful if the former of these cities should be discovered now more than seventy feet under the surface.

The matter under which Herculaneum lies buried is different: in some places they find lava; in others a kind of hard cement, like mortar. The lava being liquid, all those parts of the city, through which it directed its course, are as exactly filled with it, as if melted lead had been poured into them. The cement, composed of earth and the ashes of Vesuvius mixed with water, not only filled the streets and other open places, but even penetrated into the interior parts of all the buildings, without doing them any considerable damage.

The first discoveries were made in the year 1689; when, on opening the earth at the foot of

Vesuvius, the workmen observed regular strata of earth and vitrified stone: this disposed the owner of the ground to continue the digging; and, at the depth of twenty-one feet, he found some coals, iron keys of doors, and two inscriptions; from which it appeared that the ancient city of Pompeii formerly stood there.

In December, 1738, his Sicilian majesty being at Portici, and some fragments of marble having been found in a well which had been sunk by the Duke of Belbosi, some time before, for the purpose of discovery, the King gave orders that it should be diligently searched; whereupon the workmen, entering by the hole which the Duke had made, found fragments of two equestrian statues of brass, bigger than life, a little above the level of the water, at the depth of seventy feet below the present surface.

These discoveries led to more; and at length all the treasures of the ruins were opened to view. Of these the statues and pictures were considered as the most valuable. The grounds of the pictures are generally of some darkish colour, whether yellow, green, or dusky red. As to the co-

flouring of them, they tell us that not only all the colours which are known to modern artists, together with all the middle tints and shades, are to be found in them; but that there are others which are quite unknown to us: and the design, they say, is in general uncommonly correct.

His present Sicilian Majesty has expended great sums of money in clearing away the rubbish from these singular remains of antiquity; and has been amply rewarded for his perseverance, by the invaluable curiosities he has obtained.





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